



Alexander Williams
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HARVARD

The First American University.



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EARLY HOME OF JOHN HARVARD'S MOTHER, STRATFORD.

HARVARD

THE

First American University

BY

GEORGE GARY BUSH



BOSTON

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ELECTROTYPED
BY C. J. PETERS & SON, BOSTON.

THE AUTHOR AND PUBLISHERS
UNITE IN DEDICATING THIS BOOK TO

Charles W. Eliot,
PRESIDENT OF HARVARD UNIVERSITY,

AS
AN EXPRESSION OF THEIR HIGH REGARD
FOR HIS EMINENT ABILITY IN
THE CONDUCT OF THE
UNIVERSITY.

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* By permission of Henry F. Waters, Esq., Salem, Mass., whose indefatigable labors and genealogical insight succeeded in discovering all that is known to-day of John Harvard.

† For the M. A. degree in the Registry of the University, 1635.



A PROSPECT OF THE COLLEGES IN CAMBRIDGE, IN NEW ENGLAND 1726



HARVARD.

THE

FIRST AMERICAN UNIVERSITY.

*“The fountain of living waters opened
in the rock of the desert.”—J. Q. Adams.*

THE first settlers
in New Eng-
land, recogniz-
ing the import-
ance of a higher
education than
could be given

in the common schools, began
at once the founding of a uni-
versity. The avowed object of
this university was the training
of

Boym

Harvard

of young men for the ministry. Nothing could show clearer the spirit of these early colonists. Though less than four thousand in number, and scattered along the shores of Massachusetts Bay in sixteen hamlets, they were, nevertheless, able to engage in such an enterprise before adequate provision had been made for food, raiment, shelter, a civil government, or divine worship; at a time when soil and climate had disappointed them, and their affairs were in a most critical condition; for, not only were they called to face famine, disease, and death, but the mother country and the surrounding savage tribes were threatening them with war. The importance, not only of mental cultivation, but also of Christian learning, they had always valued in England, and, as they built their homes
across

across the sea, it was with the determination "that, if they succeeded at all, it should be as well instructed Christian men, and not as mere conquerors of savages, or speculators in gold, or silver, or lands."*

It was near the close of 1636, a little more than six years after the landing of the Puritans, when this first step was taken by the General Court of the Massachusetts Colony. At this assembly, presided over by Sir Henry Vane, governor of the colony, the General Court agreed to give £400 (a munificent sum for the time) towards the founding of a school or college, but left the question of its location and building to be determined by the Court that was to sit in September of the following year. This, it is said, was the first assembly "in which the people by their

* See Notes.

repre-

representatives ever gave their own money to found a place of education." * At the next Court it was decided to locate the college at Newtown, or "the New Towne," and twelve of the principal magistrates and ministers were chosen to carry out this design. A few months later, they changed the name of the town to Cambridge, not only to tell their posterity whence they came, but also, as Quincy aptly says, to indicate "the high destiny to which they intended the institution should aspire." * Another year, however, passed before the College was organized. The impulse given to it then was due to aid which came from so unexpected a quarter that it must have seemed to the devout men of New England as a clear indication of the divine favor. The Rev. John Harvard, a Non-

* See Notes.

con-

conformist minister, was graduated, in 1635, from the Puritan college of Emmanuel, at Cambridge, England, and came, two years later, to America, and settled in Charlestown, where he immediately took a prominent part in town affairs. His contemporaries gave him the title of reverend, and he is said to have officiated occasionally in Charlestown as "minister of God's word." One has recently said of him that he was "beloved and honored, a well-trained and accomplished scholar of the type then esteemed,"* and that in the brief period of his life in America — scarcely more than a year — he cemented more closely friendships that had been begun in earlier years. The project of a college was then engrossing the thought of these early friends and doubtless he also became greatly

* See Notes.

inter-

interested in it. Thus it happened that, when his health failed, through his own love of learning and through sympathy with the project of his daily associates, he determined to bequeath one-half of his estate, probably about £800, besides his excellent library of three hundred and twenty volumes, towards the endowment of the college. This bequest rendered possible the immediate organization of the college, which went into operation "on the footing of the ancient institutions of Europe," and, out of gratitude to Harvard, the General Court voted that the new institution should bear his name. Many tributes have been rendered by the sons of Harvard College to the memory of its founder, but neither the words of Everett nor of John Quincy Adams seem so fitting

fitting as those of President Quincy when he says that the "noblest and the purest tribute to religion and science this western world has yet witnessed was made by John Harvard in 1638."

Quincy, in his *History of Harvard University*, has divided the life of the institution into four periods. Our design is to attempt but a summary of the first and second of these periods,—the first ending in 1692 with the granting of the new colonial charter, when it had religion as its basis and chief object, and was designedly conducted as a theological institute; and the second ending with its first century and the accession of Holyoke to the presidency, when the history of the college was marked by bitter religious controversies.

Some time in 1637 the beginning

ning was made of this "school of the prophets" before which so important a history was to open. Its first master, Nathaniel Eaton, under whose oversight the college building was erected, soon showed himself unfitted for the execution of the task he had undertaken, and the work passed from his hands into the grasp of one who was to be not only the first but one of the best of American educators. This was the Rev. Henry Dunster, who was chosen to the office in August, 1640, and was the first to receive the title of President of Harvard College. He had been educated at Magdalen College, in Cambridge, England, where many Puritan scholars were then gathered, and where he must have learned to sympathize with the aims of the New England settlers. All accounts describe him
as

as a man of remarkably pure character and profound scholarship. Quincy says of him and his successor, the Rev. Charles Chauncy, that for learning, talent, and fidelity they have been "surpassed by no one of their successors"; and Dr. Chaplin, his biographer, calls him "one of the greatest masters of the oriental languages that hath been known in these ends of the earth."

He was still young and unmarried when the magistrates and ministers of the six towns intrusted to him the affairs of the embryo college.* But the choice was most fortunate and for the prosperity beginning with these early years and continuing throughout its entire history, the college is more indebted to the wise administration of President Dunster than probably to that of any of

* See Notes.

his

his successors. So excellent was the course of instruction framed by him that, from the first, the college was acknowledged to furnish "an education adequate to every department of the civil or sacred service of the country, and not inferior to that of the distinguished schools in Europe." * Such during his administration was the fame of the college that young men were sent over from England to receive their education. Yet the whole property of the college consisted then of but a single building, and somewhat less than three acres of land,* and so few were they in numbers that if teachers and pupils had been increased tenfold they would scarcely have equalled the number of professors and instructors in Harvard College to-day. The building, which was situated in the midst of a narrow strip of

* See Notes.

land

land "bordering a pleasant river," was "thought by some to be too gorgeous for a wilderness and yet too mean in others' apprehensions for a college." *

REGULATIONS ESTABLISHED BY
THE FIRST PRESIDENT.

When Dunster assumed the presidency there was as yet no constitution, no "laws, orders, and liberties" as afterwards devised by him, and no legal governing board to whom the financial and other interests of the college could be intrusted. First of all it was necessary to provide these. Accordingly, in 1642, a constitution was framed, committing the management of the college to a board of trustees. This was followed, in 1650, by a charter, granted by the legislature, creating an additional corporate

* See Notes.

body

body with extended powers, who should have immediate supervision of the affairs of the college. The work intrusted to the young president was to lay the foundation for education and discipline. This he did by judicious requirements for admission, by thorough courses of study, and by constructing a system of government that should enter into all the minutiae of college life. We should expect these regulations to conform largely to those then in force in the English universities, but in point of fact the resemblances are few; this college in the American wilderness was mostly a new creation.

The conditions for admission established by President Dunster for the examinations of 1642 and following years were as follows: — “Whoever shall be able to read Cicero or any other such
like

like classical author at sight and make and speak true Latin * in verse and prose, *suo ut aiunt Marte*, and decline perfectly the paradigms of nouns and verbs in the Greek tongue: Let him then and not before be capable of admission into the college." *

It was certainly a higher standard in the ancient classics than we have to-day, as there are few teachers, even, who are able to speak and write the Latin language easily and correctly, and comparatively few who can read Cicero and other familiar classical authors at sight.

After the examinations had been successfully passed, the candidates were received into the college by the President and Fellows, who in testimony thereof signed a copy of the college laws which the students had previously copied and brought with them.

* See Notes.

These

These were held as certificates of matriculation. The college laws and certain other forms that must be subscribed to by the students, as also by the fellows, when admitted to the college, were in Latin. Certain "Rules and Precepts" * were also drawn up by President Dunster for the government of the students. According to these, they must "lay Christ in the bottom as the only foundation of all sound knowledge and learning"; must read the Scriptures twice daily, and "be ready to give an account of their proficiency therein" whenever the tutor shall require it; eschew "all profanation of God's name, attributes, word, ordinances and times of worship," and strive to retain God and the love of his truth in their minds; "studiously redeem the time," observing the general hours appointed

* See Notes.

for all the students and also the special hours for their own *classis*, and diligently attend the lectures “without disturbance by word or gesture,” and, in case they should need help, they are to inquire of their fellows or “modestly of their tutors”; promise to avoid the society of such as lead unfit or dissolute lives, and never go abroad to other towns without the permission of tutors, parents, or guardians; be at their tutor’s chamber at seven in the morning and at five in the evening with the stroke of the bell, that they may attend to the reading of Scripture and prayer, and “give an account of their own private reading,” — none to offend this rule above once a week; and in the seventh and last it was declared that if any scholar shall be found to transgress any of the laws of God or the school, after
being

being twice admonished, he shall, if a minor, be chastised, but if an adult, his name shall be given up to the overseers of the college "that he may be admonished at the public monthly act."

Besides these, we find in the "Laws, Liberties, and Orders," * confirmed by the overseers and president of the college in the years 1642-6, some excellent rules, of which the following will afford an illustration: —

They [the students] shall honor as their parents, the magistrates, elders, tutors, and others older than themselves, "as reason requires," by being silent in their presence except when called upon to speak; "not contradicting, but showing all those marks of honor and reverence which are in praiseworthy use, such as saluting with a bow, standing uncovered, and the like." * Students

* See Notes.

dents were forbidden to buy or sell anything without the permission of parents, guardians, or tutors; to speak in any language but the Latin, unless required to do so in their public exercises, or absent themselves from prayers or lectures. They could not, until invested with their first degree, be addressed by their surname unless fellow commoners or members of the nobility.

As great respect was then paid to rank, the students throughout their course were "placed" at recitation, at commons, and in the chapel according to their social position. Minute orders were given respecting their conduct while in the dining hall, and their deportment towards the steward and "the cook and butler, or brewer and baker," who were the "officers of the House or College." *

* See Notes.

Very

Very strange indeed were the regulations governing the conduct of the freshmen towards the other members of the college community. They were such as the following : “No freshman shall wear his hat in the college yard, unless it rains, hails, or snows, provided he be on foot and have not both hands full”; “No freshman shall speak to a senior (that is, to any member of the upper classes) with his hat on; or have it on in a senior’s chamber, or in his own, if a senior be there”; “All freshmen shall be obliged to go on errands for seniors, graduates or undergraduates”; but only out of study hours. These “Laws, Liberties, and Orders” are said to have remained in force during the seventeenth century.

The course of study devised and adopted by President Dunster

ster was most liberal and comprehensive, and embraced arithmetic, geometry, rhetoric, logic, ethics, physics, metaphysics, politics, and divinity; and Hebrew, Chaldee, Syriac, Latin, Greek, and English. The Old and New Testaments were principally used for the study of the Hebrew, Greek, and Latin languages. These were used in the daily reading and translating of the Scriptures at the morning and evening prayers. In addition to the studies of the course, there were lectures in summer on the nature of plants, and in winter on history, and set themes were announced for discussion, somewhat after the manner of the disputations in the early German Universities, and written theses were required of all.*

The plan of the recitations, in which Greek as well as Latin

* See Notes.

was

was to be specially honored, was as follows:

FRESHMEN.

Mondays 8 A. M. Lectures upon Logic.
 and 8.45 " " " Physics.
 Tuesdays. 2 P. M. Disputations.

Wednes- 8 A. M. Etymology and Syntax.
 days. 2 P. M. Precepts of Grammar,
 "in such authors as
 have variety of words."
 Greek.

Thurs- 8 A. M. Hebrew Grammar.
 days. 2 P. M. "Practice in the Bible."

Fridays. 8 A. M. Rhetoric.
 9 " Declamations.*

Satur- 8 A. M. Divinity Catechetical.
 days. 9 " "Common Places."
 1 P. M. History in Winter and the
 Nature of Plants in
 Summer.

* These were so ordered that every scholar should declaim once a month. For the remainder of this day it was said, "*vacat rhetoricis studiis.*"

JUNIOR SOPHISTERS.

Mondays	9 A. M.	Lectures upon Ethics and Politics "at convenient distances of time."
Tuesdays.	3 P. M.	Disputations.
Wednesdays.	9 A. M.	Prosody and Dialectics.
	3 P. M.	Practice in Poesy. Greek.
Thursdays.	9 A. M.	Chaldee.
	3 P. M.	" Ezra and Daniel." Hebrew.
Fridays.	8 A. M.	Rhetoric.
	9 "	Declamations.*
Saturdays.		The same as the Freshman.

SENIOR SOPHISTERS.

Mondays	10 A. M.	Arithmetic and Geometry.
Tuesdays.	10.45 "	Astronomy.
	4 P. M.	Disputations.
Wednesdays.	A. M.	Perfected their "theory."
	P. M.	Exercises in Style, Composition, Imitation, and Epitome, both in prose and verse. Greek.
Thursdays.	10 A. M.	Syriac.
	4 P. M.	Tristius (or Trostius) New Testament. Hebrew.
Fridays.	8 A. M.	Rhetoric.
	9 "	Declamations.*
Saturdays.		The same as the Freshman.

* See note on opposite page.

An examination of the "sum of every lecture" must be made before the next lecture was read. The curriculum, as given in the preceding table, extended only through three years, but Palfrey says * that "in or before the year 1655, the course of study for a bachelor's degree was lengthened from three years to four, and that in consequence of the change some students left the college." *

* See Notes.

COLLEGE LIFE.

There could have been no more interesting event in early colonial life than the opening of this college, and the successful inauguration of so complete a system of instruction. Had President Dunster's mind been enriched by all the stores of modern learning, it would scarcely have aided him in framing a system of study and discipline better adapted to the circumstances of the time, or more in harmony with the training which was then demanded for young men. Unfortunately for us, few records were made of that period, and we must, therefore, rely mostly upon the imagination to lift the veil which shrouds that first morning in 1640 when the light-haired Dunster called around him the
score

score of lads who had presented themselves for matriculation, and plied them with such questions as would indicate to him the extent of their progress in Latin and Greek, and in biblical studies. It is difficult, also, to find any record * of the routine of college life which then began, — of the amusements and recreations which relieved the tedium of study in those hard-working years, when, as it would appear, life was more solemn and serious to the undergraduate than it became soon after the opening of the eighteenth century. If — to cite but a single regulation — the rule adopted by the president, that only Latin should be spoken on the college grounds, was enforced, it is not possible to suppose any marked display of exuberance of spirits, unless we are to credit the undergraduates

* See Notes.

with

with a most intimate knowledge of colloquial Latin. The author of "New England's First Fruits" gives us a bare glimpse of this early college life, wherein he tells of "a spacious hall" in the college building, where the students "daily meet at Commons, lectures and exercises"; of a large library "with some books to it," and of chambers and studies, and "other rooms of office," etc. Also, that beside the college was the "faire grammar schoole," where the famous Master Corlett so long wielded the rod.

President Dunster seems to have understood fully the importance of work to the good government of young men. Not only every hour had, as it appears, some duty assigned to it, but even mingled with their public devotions, at morning and evening,

ing, there was manifest the same purpose to secure mental training and discipline; yet, in spite of this, there were evidently some unruly spirits who sorely tried the temper and patience of the kind-hearted president. Certainly, as shown by the records of 1656, only two years after he retired from the presidency, it was already the custom to turn "unruly college boys" over to the civil authorities, and the latter, we are told, strangely took the ground that college criminals should fare no "better or otherwise than similar offenders outside Parnassus." A law was passed by the General Court of the Massachusetts Colony, in 1656, authorizing fines and corporal punishment, according to which the President and Fellows, or a majority of them, were empowered to punish all misdemeanors

meanors of the students, either by fine or public whipping in the hall, as the nature of the offence might demand, only that the penalty should not exceed ten shillings, or ten stripes, for each offence. This law was to continue in force until the General Court or the overseers of the college should provide some other way to punish such offences. In June, 1659, the corporation of the college authorized the Cambridge town watch to exercise their powers within the college "houses and lands," and enforce order. This was done "to seek redress" for abusive words and acts of the students; but the officers were in no case to lay violent hands on any of them. Their duty was simply to secure the students until the President or some of the Fellows could be informed. Neither could any of
the

the watch break into the students' chambers without receiving special orders from some officer of the college. By another act, passed by the corporation in the same year, any student out after nine in the evening was to be held responsible for all disorders that occurred, unless he could prove himself innocent. In 1682, the civil authority was called upon to aid the corporation in expelling a student and prevent his remaining within the college walls after the expiration of twenty-four hours. His offence was "his abusive carriage in requiring some of the freshmen to go upon his private errands, and in striking the said freshmen." *

The system of flogging which was early recognized in the college, and sanctioned by the General Court in 1654, was also authorized

* See Notes.

thorized by the revised body of laws published in 1734. In the latter, however, it was limited to "boxing of the undergraduates," and but a few years later we read that "corporal punishment was going out of use." In the beginning the president personally attended to the flogging, but the tutors availed themselves freely of their privilege of "boxing"—an exercise which may possibly account for their unusual vigor and long terms of service; for one of them, "Tutor Flynt," served the college fifty-five years, and others for periods but little short of this. When flogging was resorted to, the occasion was observed with great solemnity. Chief Justice Sewall tells of one that occurred in 1674. On that occasion the overseers of the college, the president and fellows, the students, and others who

who chose to attend, having been called together in the library, the sentence was read in their presence and the offender required to kneel. The president then offered prayer, after which the "prison-keeper at Cambridge," at a given signal from him, "attended . . . to the performance of his part of the work." The president then closed the "solemn exercise" with prayer. The student thus chastised was "suspended from taking his bachelor's degree" and required to sit alone uncovered at meals as long as the president and fellows should order, and be obedient to all regulations, or else suffer expulsion from the college.

The college laws of 1650 forbade the students to use tobacco "unless permitted by the president with the consent of parents or guardians, and on good reason
first

first given by a physician, and then in a sober and private manner." They also prohibited, without special permission, the attending of public civil meetings, elections, courts of justice, fairs, military parades in college hours, or the joining of any military band "unless of known gravity, and of approved, sober, and virtuous conversation."

Very early in its history the students seem to have given the authorities of the college much trouble at commencement time. A peculiarity of the festivities, from which apparently originated the "spreads" of Class-day, was the fondness of the young men for plum-cake. This was disapproved by the corporation, and that body, after having repeatedly forbidden its use, passed an act, June, 1693, putting "an end to that custom," and ordering, as

a

a penalty for its violation, a fine of twenty shillings and the confiscation of the cakes. The anniversary of commencement had already become "a sort of saturnalia for the whole neighborhood," and the wild revels of the students were so prolonged that it was necessary to put policemen on guard for several days and nights together. The various repressive measures introduced to stop the evil of plum-cake, and some other more serious evils, seem to have failed of their purpose, for in June, 1722, the corporation and overseers united in prohibiting the students from the use of liquors in their rooms, and from "preparing or providing either plum-cake or roasted, boiled, or baked meats, or pies of any kind." In 1727, such was the weakness of the college government that both boards voted
that

that the time for commencement should not only be changed and the occasion be "more private than has been usual," but that the day set apart for this anniversary should be concealed until almost the time for its observance. In addition to the concealment, the board to whom the matter was referred changed the day from Wednesday to Friday, "that there might be less remaining time of the week spent in frolicking." At this action the citizens of Cambridge and of the neighboring towns, as well as the clergy of the province, who were accustomed to observe commencement as a holiday, were greatly incensed, and, as a result of their remonstrance, this concealment and the practice of holding commencement on Friday was, in 1736, discontinued, and Wednesday was thereafter observed.

By .

By another act of 1727, the degree was refused to any who should "presume to do anything contrary to the act of 1722, or go about to evade it by plain-cake." Besides, if they were found guilty of the violation of any of these acts after receiving the degree, their names should "be left or rased out of the catalogue of graduates." About this time the lieutenant-governor of the province was asked by the president to interfere and "prohibit the setting up of booths and tents on those public days." But all efforts to secure order during the evening and night following commencement seem to have been unsuccessful, though it became customary to station a constable and six men as a patrol "in and about the entry" of the college hall. The practice of "unsuitable and unseasonable dancing

dancing" also crept into the college to the great detriment of good discipline and the sorrow of the "honorable governors." In the last decade of the first century of the college, during the administration of President Wadsworth, the laxity of discipline had extended so far that some of the tutors purposely absented themselves from commencement — "a thing never known before." Immoralities were very rapidly increasing among the students, and to remedy these various evils it was thought necessary to adopt vigorous measures. Accordingly, a committee was appointed by the overseers to inquire into the state of the college. This committee reported that the college was "in a weak and declining state," and recommended the framing of a new body of laws, better adapted to
to

to the changed conditions of society, and the making of some improvements in the method of instruction. This was done, and the new laws (which were so minute that from the moment the student matriculated until he left college there was no act possible on his part that was not regulated by some law or followed by some penalty) were agreed to by the overseers and corporation in 1734. For absence from prayers, public worship, divinity lectures, or any college exercises, fines,—usually of so many pence or shillings—were imposed for the first offence, and for repeated offences this penalty was followed by admonitions, degradations, and expulsion*; disorders on Sabbath evening received the same punishment as if made at any time during the Sabbath; tutors were

* See Notes.

required

required, in order "to quicken diligence," to visit the students' rooms in study hours and after nine o'clock at night; students and graduates were forbidden to use punch, flip, and like intoxicating drinks; all immoralities, such as swearing, cursing, uncleanness, lying, stealing, breaking open chambers, picking locks, and playing or sleeping at public worship or prayers, were visited with severe penalties; and graduates, bachelors, and masters of arts were subject to reproof and to have their rooms visited by the president.*

It is highly probable that the occasion of many of the petty disorders among the students was the quality of food furnished at "the scholars' commons." Complaints of this kind began at an early period, but it was not until long afterwards that any

* See Notes.

earnest

earnest efforts were made to improve the commons. Then a committee was appointed, clothed "with full powers" to rectify the disorders and provide "the necessary officers, as steward, butler, and cook." Among other things, this committee decreed "that commons be of better quality, have more variety, clean table-cloths of convenient length and breadth twice a week, and that plates be allowed." The quality of the commons was then a matter of great interest to students and tutors, as the overseers had voted that "all who had actually studies at college and resided there were ordered to be in commons" unless excused by the president and a majority of the tutors. The tutors were also required to be in the hall during the hours for meals, to prevent disorders. The colonial

colonial government and the early patrons of Harvard College very strenuously insisted upon the maintenance of this feature of college life, as they believed that many benefits would accrue to the students from such association together — that is, by being brought up *collegiately*, and not allowed to board here and there in private families, as was done in some European universities.

In spite of all that was said at the time in disparagement of the college, it is evident that it was true then, as it is now, that the disorders were the work of but a small number of the students. We know, from the high positions afterwards filled by most of the graduates, that, in general, the character of the students was good. The Puritan fathers, however, had suffered so much for the sake of their religion that
they

they were, doubtless, somewhat too severe in their denunciation of conduct that seemed lacking in solemn and respectful decorum — which they considered the chief outward manifestation of a religious life. The college regulations required that the students should attend church in Cambridge, where “a particular gallery” was allotted them; and Dr. Cotton Mather tells us that they “were greatly benefited and their after lives greatly influenced” by the sermons and counsels of the devout pastors who ministered there, and cites the influence of these pastors as similar to that of a certain famous preacher at the English Cambridge.

The reading and expounding of the scriptures at morning and evening prayers, which had been a marked feature of the daily routine

routine of college life during the first half-century, seems gradually to have grown into disfavor, so that even Dr. Increase Mather — a great stickler for the old methods — speaks, in 1698, thus contemptuously of this custom, which he had evidently neglected: — “Only to expound to forty or fifty children, few of them capable of edification by such exercises !” In 1708, soon after Leverett became president, this custom was revived by the corporation. The freshmen were then, however, permitted to use their English Bibles, but all other students were required in the morning to read Hebrew from the Old Testament and translate into Greek, and in the evening service read an English or Latin version of the New Testament and translate into Greek; but this was only customary “whenever
the

the president performed the service." A few years later, this exercise had become so distasteful to the students that the president declared that, if he continued it, he would have to be "supported," indicating his belief that there was danger of rebellion. After 1725, the classes met for their scripture reading "at the chambers of their respective tutors." The morning service then began with a short prayer by the president, after which he read and expounded a chapter from the Old Testament. In the evening he read from the New. On Saturday the religious exercises were varied by the singing of a psalm, and on Sunday a psalm was sung both morning and evening, but the exposition of the scripture was omitted. On Sunday evening one of the students in course was called

called upon to repeat the sermons preached that day in the parish church.

EXAMINATIONS AND DEGREES.

During their college course the students had weekly declamations, on Fridays, in the College Hall, and also disputations, which either the president or one of the fellows moderated.* The author of "New England's First Fruits" says that in President Dunster's time public declamations in Latin and Greek and logical and philosophical disputations were held once every month "in the audience of the magistrates, ministers, and other scholars," to test the progress of the students in learning and godliness. For three weeks in June each year all students of two or more years' standing

* See Notes.

were

were required to attend in the "Hall," from nine to eleven and from one to three on Mondays and Tuesdays, for their annual examination. As visitors might at this time test their proficiency in the studies pursued, and, as it was customary for some of the overseers of the college to visit the school whilst the students were thus doing "what they called sitting of solstices," these were known as "weeks of visitation." Those who failed to pass the examination were "deferred to the following year." The degree of bachelor* of arts was conferred (at least after 1655) upon all who had completed the four years' course of study, and the master's degree upon graduates of three years' standing. The examinations for these degrees were frequent and close, particularly just before com-

* See Notes.

mence-

mencement, but good conduct, as well as scholarship, was essential in order to secure a degree. To quote from the ancient record: "Every scholar that on proof is found able to read the originals of the Old and New Testament [and translate] into the Latin tongue and to resolve them logically; withal being of godly life and conversation; and at any public act hath the approbation of the overseers and master of the college, is fit to be dignified with his first degree." "Every scholar that giveth up in writing a system or synopsis or sum of logic, natural and moral philosophy, arithmetic, geometry, and astronomy; and is ready to defend his theses or positions; withal skilled in the originals as above said, and of godly life . . . is fit to be dignified with his

his second degree.”* The idea of studying in all seven years was, it is said, “to answer to the Horatian character of an artist: —

“ ‘ Quis studiis annos septem dedit,
insenuitque
Libris et curis.’ ” *

The candidate for a degree was required to make application therefor to the overseers. In doing this a certain formula was followed which President Dunster had prepared. Other formulas—for presenting the candidates to the overseers when about to receive their degrees; those to be used in making a public confession; and also certificates of character, to be given to undergraduates, bachelors, and masters of arts — were prepared by the indefatigable Dunster.*

The degrees of bachelor and master of arts were the only ones

* See Notes.

author-

authorized by the first charter. But by the temporary charter of 1692, the honorary degree of doctor of divinity was given to President Mather. A like degree was not given until seventy-nine years later, when it was received by Mr. Appleton, the pastor of the church at Cambridge. Years before this date, however, the laws of Harvard College provided for a doctorate in divinity; but, "partly from the novelty of the matter itself," and partly from "the modesty of the persons most worthy," the degree was not conferred.*

COMMENCEMENT DAY.

The first commencement (a term borrowed, apparently, from the English universities,* and meaning the day on which the scholar *commenced* the career of

* See Notes.

bach-

bachelor of arts) took place at Cambridge on the second Tuesday in August, 1642, when a class of nine was graduated. Great interest was taken in it by all the people, and, judging from the unusually minute report of the proceedings of the day, the occasion must have fully met the expectations of the friends of the college. Indeed, so auspicious was the event considered that a letter was addressed by the governor and "diverse of the ministers" to their friends in England, in which they say of the students of the first class that they were thoroughly examined for their commencement, and that "the governor, magistrates, and ministers from all parts, with all sorts of scholars and others in great numbers were present and did hear their exercises; which were Latin and
Greek

Greek orations and declamations, and Hebrew analysis, grammatical, logical, and rhetorical, of the psalms: and their answers and disputations in logical, ethical, physical, and metaphysical questions; and so were found worthy of the first degree (commonly called bachelor) *pro more Academiarum in Anglia.*"

At this first commencement they had printed programmes, issued from their own "university press,"* which gave in Latin the list of questions to be discussed. Of these questions ten were in grammar, four in rhetoric, thirteen in logic, eleven in ethics, fifteen in physics, and four in metaphysics. Quite a remarkable fact is to be noted in connection with these themes, namely that, although the college was conducted mostly as a theological institute, in accord-

* See Notes.

ance with the political feeling of the time, the questions discussed were those of philosophy or philology.

At the close of the discussions, which were conducted in Latin, the candidates were first presented to the magistrates and ministers — that is, to the overseers — and being approved by them, they were then formally admitted by the president to the degree of bachelor of arts, and “a book of arts” was placed in the hand of each and power given “to read lectures in the hall upon any of the arts when they shall be thereunto called, and a liberty of studying in the library.” *

A few years after the founding of the college, the time of commencement was changed to the first Wednesday in July. It was then customary, as generally now in our colleges, for the candidates

* See Notes.

on their programmes to dedicate* their theses to the governor and to other distinguished patrons and scholars who were expected to be present, and in their salutatory and valedictory orations to address with proper compliments "all persons and orders then present," and make suitable reference to the most remarkable occurrences of the preceding year. The candidates for the second degree published their theses "on a half sheet," and without any dedication. The latter theses — usually three in number — were discussed in the afternoon of commencement, when it was the custom for the President also to deliver an oration in Latin. The theses* of the graduates did "not show such a veneration for Aristotle as is expressed at Queen's College in Oxford, where they read Aristotle on their knees,

* See Notes. and

and [where] those who take degrees are sworn to defend his philosophy." While they preferred the "Ramean discipline" to the Aristotelian, they appear to have adopted a liberal philosophy which would rank them with the "Eclectics," who chose out of all philosophies "what they liked best in any of them."

Before the close of the first century, the custom had been introduced of making a public display and parade on commencement day. The governor, attended by his body guard, came from Boston by way of Roxbury, and often by Watertown, reaching Cambridge about ten o'clock. A procession, consisting of the corporation, overseers, officers and students, magistrates, and other friends of the college, having then formed,* moved from Harvard Hall to the Congrega-
tional

* See Notes.

tional Church, where the exercises of the day were to take place. The opening prayer by the President, the salutatory in Latin which followed, the part assigned to each member of the graduating class, the coming forward to the platform to receive their degrees from the President while he addressed them in Latin, constituted the "commencement exercises." These, or similar exercises, have continued to characterize commencement day in most American colleges until recent times.*

The morning programme having been concluded, the procession returned to Harvard Hall for dinner; after which it reformed, and, returning to the church, listened to the masters' disputations, the President's address, and the valedictory. The conferring of the masters' degrees then

* See Notes.

then followed, at the conclusion of which the students escorted the governor, corporation, and overseers in procession to the President's house, and thus the ceremonies of the day were closed.

CHARACTER AND NUMBER OF THE STUDENTS.

As far as we are able to form an estimate of the early graduates of Harvard College, we judge that they would compare well in character, ability, and scholarship with the graduates of to-day. Our best source of information respecting them is the *Magnalia* of Cotton Mather. From this it appears that during the first half-century nearly or quite half entered the ministry, many of whom attained to high positions in the church. The
histo-

historian Hubbard also writes, about 1680-2, that "most of the towns in the country, about a hundred in all, [were] furnished with able ministers that there had their education." With the exception of Dunster and Chauncy, all the presidents and tutors of Harvard College were chosen from among its graduates. It also sent out into public life magistrates, physicians, and others whose services were an honor to the commonwealth. For more than thirty years before Mather wrote the *Magnalia*, all the agents sent over by this country to appear at Whitehall to represent its interests were educated at this college. After the execution of Charles I., many of the graduates settled in England and became eminent as clergymen, public writers, and officers of the civil government.

These

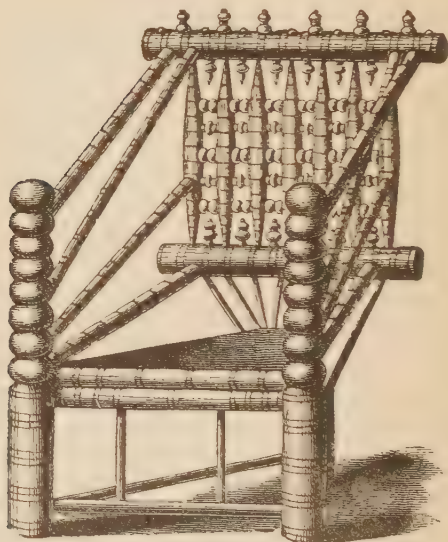
These early students came from all the New England colonies; the single town of New Haven, it is said, up to the year 1700, having furnished one-thirtieth of the whole number.

The education of both "the English and the Indian youth of the country in knowledge and godliness" was, according to the charter of 1650, the object sought in the establishment of a college. The education and the conversion of the Indians seem to have been among the deeply cherished plans of the Puritans. In furtherance of this design, with the aid of the London Society, a brick building, large enough to receive twenty scholars, was erected on the grounds in 1653, and called Indian College, but it was never needed. There were at one time several Indian students, but only one, in 1665, received the
bach-

bachelor's degree. As this one soon after died of consumption, further efforts for the education of Indian youth were mostly abandoned.

The number of students at Harvard College during the first period must have been very small. Indeed, during the first sixty-five years to the beginning of Leverett's presidency, there were only five hundred and thirty-one graduated, — an average of about eight each year. After this period, the number of graduates rapidly increased, and before the termination of the first century it passed out of the years of its *apprenticeship*, during which it was seldom free from pinching poverty and internal conflicts, and entered upon the more placid period of its maturity, with empowered professorships in the chairs of divinity and mathematics, and
with

with greater advantages for study
and research in all departments
of college work.



OLD PRESIDENT'S CHAIR.



VIEW OF THE COLLEGES AT CAMBRIDGE, MASSACHUSETTS, 1700.

II.

Formation and Powers of the Overseers and Corporation : the Charters.

HARVARD COLLEGE has been called the child of the people. Its claim to this title is derived from the act of the General Court of the Massachusetts colony in 1636, when, as an expression of the popular wish, it was voted that £400 be given for the establishment of a college. Its interests appear to have been at first intrusted to the General Court, but, by the act of 1642, a board of overseers was created to whom the management was transferred. This board, consisting of the governor and deputy governor of the colony, "magistrates in the jurisdiction," president of the

college, and the "teaching elders" of the towns of Cambridge, Wattertown, Charlestown, Boston, Roxbury, and Dorchester, met for the first time December 27, 1643. To it was given full power to make and establish such laws as were thought necessary for promoting the best interests of the college "in piety, morality, and learning"; also to receive and invest all gifts, legacies, or other donations that had been or might be given to the college. The majority of the magistrates and teaching elders with the president were to have the power of the whole, but any aggrieved party could appeal from their decision to the full board of overseers, who were "accountable to the General Court." * It was soon found that the board was too large to have the immediate direction of college affairs, and

* See Notes.

when

when, in May, 1650, the legislature framed a charter for the college, it gave enlarged powers to a corporation, composed of seven persons, all of whom should be residents of the Massachusetts Bay. This body was to consist of a president, five fellows, and a treasurer or bursar, who should have perpetual succession by the election of members to supply vacancies,* and was to be styled President and Fellows of Harvard College. It was organized soon after the act was passed, and came to be known in the community as the "Corporation." The powers and limitations of this body, as defined by the charter, which for a long time was the only act authorizing it, were as follows : — The members of this board, or a majority of them, of which the president of the college was to be chairman, could

* See Notes. with

with the “counsel and consent” of the overseers elect a new president, fellows, or treasurer; purchase or receive upon free gift “any lands, tenements, or hereditaments” within the jurisdiction of the Massachusetts colony — not exceeding £500 per annum; also “any goods or sums of money whatsoever to the use and behoof of the said president, fellows, and scholars of the said college”; “sue and plead or be sued and impleaded” within the jurisdiction aforesaid; make and appoint a common seal* for the use of the said corporation; choose officers and servants and make allowances to them, and, as occasion required, make “such orders and by-laws for the better ordering and carrying on the work of the college as they shall think fit, — provided the said orders be allowed by the over-

* See Notes.

seers"; also (by the president giving due notice and calling a meeting), dispose of the profits and revenues of any lands, but always in accordance with the will of the donors; direct in all emergent occasions, and in grave and difficult cases procure a full meeting of the overseers and corporation, — in all of which acts the majority of the members of the corporation should first decide, and the overseers were then to give their consent thereto. It was further provided that all these transactions should be for the good of the college, "for the advancement and education of youth in all manner of good literature, arts, and sciences."

As it was found impracticable for the corporation to get the immediate consent of the overseers, at the request of the latter, and to obviate the difficulty occasioned

casioned by this double authority, an appendix to the college charter was granted by the General Court in 1657. According to the appendix, any order of the corporation could be executed without the consent of the overseers, but the former board was still responsible to the latter, and any order or by-law passed by them was “alterable by the overseers according to their discretion.” Hence it became possible for the corporation to act independently in respect to all affairs pertaining to the government of the students and college-servants, as also in establishing salaries or allowances; in disposing of the income of the college and the profits and revenues of lands; in receiving gifts and attending to other matters of a like nature, — save only that their action was subject to revision by the overseers

seers. Whenever it was thought best to call a meeting of the overseers to give validity to college acts, it was only necessary to notify those who were residents of the six towns mentioned in the act of 1642.

As originally chosen by the General Court, there were twelve overseers, six of whom belonged to the magistrates and six to the clergymen of Cambridge and the adjacent towns. The powers intrusted to this board, and its position and influence, cannot be so well understood by searching into the original constitution as into the subsequent acts of the General Court. Its relation to the corporation was for a long time far from pleasant. During Leverett's administration it let no opportunity pass to keep alive a spirit of opposition to the corporation on account of theological differences. The

The relation of the two bodies to each other at a later period is illustrated by the following : In the revision of the laws which took place in 1734, during President Wadsworth's administration, the overseers intrusted the matter to the corporation. This body, having revised the laws, presented them to the overseers for approval, by whom they were first amended, and then adopted and "published in the college hall in the presence of the overseers, the corporation, and the whole body of students." This was the first code of laws known to have been passed by both boards with the observance of all the forms which afterwards prevailed and which continue to this day. That is, the amendments proposed by the overseers were first recommended to the consideration of the corporation, and
all

all further action suspended until "the law so amended was again presented to the overseers for their consent." In this way the whole body of laws was agreed to by both boards.*

On the whole, it may be said that the organization of the college was "a singular specimen of skill and good fortune combined." Its large and constantly changing board of overseers made it sufficiently responsible to the community, and the slowness with which changes took place in the corporation gave assurance that no hasty action would be taken in modifying the administration of the college. The original records of the acts of the overseers prior to President Leverett's term cannot be found, but Leverett himself made extracts from "the old Overseers' Book," which it is supposed

* See Notes.

posed no longer exists. There appear to have been few entries of the meetings of the corporation previous to 1692. The new charter of that year, which was not sanctioned by the crown, is given almost in full. From that year until 1708 the records are complete, and also after that date until at least 1750, during which time they were kept with great accuracy by the successive presidents. In 1673, by an order of the General Court, "some addition was made to the number of the corporation,"* but, with the exception of this change, the charter of 1650 continued in force until 1685, when the colony charter was vacated. In that year Mr. Dudley, having received a commission as president of the colony, named the head of the college rector, but did not interfere with the government and

* See Notes.

property of the college. In 1691, a provincial charter, granted by William and Mary, secured to the college all its property. Still, during the troubles that began with the vacating of the colonial charter and continued for some years, the president of the colony and afterwards the royal governor assumed, whenever they saw fit, entire authority over the college.

From 1672, when the legislature sought to alter the name of the corporation from President and Fellows to President, Fellows, and Treasurer; to modify some powers previously belonging to it, and grant important additional ones, civil and collegiate, until 1707, the college was not satisfied with its charter, and framed various new ones in the endeavor to secure a charter that would be acceptable both to the
crown

crown and the authorities of the college.* One of these, drawn up by President Mather and accepted by the General Court in 1692, contained some very extraordinary provisions. To give an instance: it authorized a corporation of ten persons with perpetual succession, having absolute power to fill vacancies, elect officers of the college, hold land to the amount of £4000 per annum and personal estate to any amount; it exempted all the real and personal property belonging to the college and president from public taxes; and students, officers, and servants to the number of fifteen from military services. For four years the college was governed by this charter, but the royal assent being at length refused, it had to be abandoned. In all of the new charters provision for a

* See Notes.

board

board of overseers was omitted and the corporation enlarged, — usually to seventeen members, of whom a majority were to be taken from the Puritan clergy. But the special ground of the royal complaint was the sectarian clause introduced into each, and also the provision for a visitation of the college by “the Governor and council instead of by the King and his governors.” The charter of 1700, by reason of the death of the royal governor, was never presented to the king, and no subsequent attempt was ever made to obtain a charter from the crown.*

It is worthy of mention that in these attempts to obtain a new charter, as in all matters pertaining to the college, the Council and House of Representatives of the Massachusetts Colony took most intelligent and active inter-

* See Notes.

est. Principally through the influence of Governor Dudley, the legislature, in December, 1707, declared that the charter of 1650 had never been repealed, and directed the president and fellows of the college to exercise the powers granted by it. This reduced the number of the corporation to seven, as at the first, and the act "thus revived by a legislative resolve has been ever since recognized as the charter of the college." During this period from 1684 until the revival of the act of 1650, the successive royal governors of the province of the Massachusetts Bay were accustomed "to assume the whole control in respect to the organization of the college," but they acted in harmony "with the wishes of those who had its interests at heart," and, moreover, made no attempt to violate the
pro-

provisions of the original charter. But it was not until the State constitution was adopted, in 1780, when articles were framed, securing to the college the perpetual possession and enjoyment of all its estates, that the charter received official sanction,—“the lieutenant-governor, council, and senate of the commonwealth,” together with the president of the college and “the ministers of the Congregational churches” in the six towns before mentioned, being then vested with all the rights pertaining to the Overseers of Harvard College.*

THE BOARD OF INSTRUCTION:
FELLOWS.

As early as 1708 the title, “The President and Resident Fellows,” began to be used to designate what has later been

* See Notes.

known

known as the "Faculty of the College." Two or three years later, to distinguish those tutors who were not members of the corporation from "resident fellows," the title, "Fellows of the College or House," was adopted, and about this time a tutor was inaugurated Fellow of the House. This was the first solemnity of the kind after the restoration of the charter, and was celebrated by the express injunction of the governor of the province and the overseers of Harvard College. Evidently its purpose was to make the distinction clearer between a fellow of the corporation and a fellow of the house — the former having no inauguration. During Leverett's presidency, two tutors, who had been serving for several years as fellows of the house, suddenly laid claim to seats in the corporation

tion. But their claim was not allowed, and there seems to have been no foundation for it, either in the charter or in precedent.*

The plan for establishing fellowships was inaugurated by President Dunster and commended to the liberality of the people through the commissioners of the United Colonies. From the opinion expressed in the following, "Whereas it is expedient that pious, diligent, and learned graduates should be elected fellows, as emergent occasions shall require, and that they should have for their encouragement the stipend due from such scholars as are under their tuition," it is evident that he did not intend to make the term "fellow" apply exclusively to any particular class of men, or to "any academical quality as essential."

* See Notes.

College fellowships* were first instituted at Oxford and Cambridge, England, and the purposes which they were designed to serve were chiefly four: First, as a reward for high scholarship; second, as a ladder for the indigent student to rise by; third, as a recompense for the instruction which was to be given; and fourth, "the holders of fellowships were to form the governing board of the college."* They were elected, after a competitive examination, by the officers of the college and could at Oxford hold the fellowships for life, unless they married, acquired property, or gained preferment in the church. Accordingly, "fellow" could be applied to resident and non-resident instructors, to student undergraduates, — as is shown by donations made for the benefit of fellows who were under-

* See Notes.

der-

derstood to be students, — and also to a “fellow of the college” in the sense of “the Latin word of which it is a translation, simply designating an associate or member of a society for whatever purpose.”

The term seems to have been employed also at Harvard College in all these senses, though the second one is the more rarely met with; still, in the earliest years, it was never applied to the instructors.* Eliot says* that, as a result of the disputes which arose, the conclusion was “that the word had too many acknowledged meanings to be tied down to one exclusive signification.” For some years after 1642 the president, assisted by one or two tutors, whom he chose from the resident “Sirs” or bachelors, gave all the instruction, but after the formation of the corporation

* See Notes.

it was customary for one or more of the fellows to be resident instructors. After 1684, always one or two and perhaps at one time three of the tutors were fellows of the corporation; but, though there were ten, twelve, and once fifteen fellows of the corporation, the others were neither resident, nor gave instruction, nor received a stipend. Not until after 1725 did the president and tutors assume the authority of an independent board on all subjects of discipline. Before this time the tutors, on their personal responsibility, had imposed fines or "boxed" the students, and greater offences had been punished by the president, after consultation with the tutors, but of this phase of college life there was rarely any record kept. Still, that the officers of instruction enjoyed yet but a limited auth-

authority, is shown by the vote of the overseers, in 1735, that the president and tutors have no authority by any law to introduce or permit any person to give instruction in the college. This resolve was called forth by the conduct of the teacher of French, who, it seems, had been employed without the consent of the overseers, and who was thought to be disseminating dangerous errors.

About this time, or a little earlier, Mr. Thomas Hollis, a wealthy merchant of London, established two professorships, by means of which the president, who had previously had only tutors to aid him in instruction and discipline, gained "the assistance of two men of eminence in very important departments of learning."

What the president's duties
were

were during the first period of the college does not seem very clear. One of the most important would appear to have been the expounding of the Scriptures. This he often did as many as "eight or nine times in the course of a week." Other duties devolving upon him were to guard the morals and conduct of the students; preside at the meetings of the corporation, and, after 1725, at those of the faculty; attend the meetings of the overseers and record the proceedings; act as moderator of the weekly declamations and disputations as often as he could be present, and, as happened in the case of the first president (and also of Mr. Eaton, the master who preceded him), fill the position of treasurer to the college. To these duties must be added the giving instruction in the classroom

room, at least at first, and the keeping, for a time, of the records of the corporation.

We have seen that the charter of 1650 gave to a majority of the corporation, when confirmed by the overseers, the power to elect a president; moreover that in the election of the first president this power was assumed by the magistrates and ministers. No record of the earlier elections has been left us, but the proceedings on the occasion of Leverett's election are fully recorded, and were as follows: First a vote was taken by the corporation, and this was decided by a majority of those present. The vote was then officially presented to the governor, accompanied by an address, praying that he would accept it and move the General Assembly to ratify it. Then followed other addresses to the
gover-

governor by members of the clergy who favored Leverett's election, after which the governor communicated the proceedings to the council, who, having voted affirmatively, sent the matter to the representatives for their concurrence. The president being chosen, the General Court voted the salary that should be paid him, for this was to be taken from the colonial treasury. A few weeks later, the "14th January, 1708, John Leverett was inducted into the office of president of Harvard College, by Governor Dudley; the overseers, corporation, and resident fellows being present on that occasion."* Though the General Court voted a definite salary to the president at the time of his election, it often, in the case of the first incumbents of the office, failed to provide money for paying it, occasion-

* See Notes.

casioning thereby great distress, and calling forth from the sufferers most pathetic though manly appeals. At a later date the tutors were also paid out of the colonial treasury, besides receiving what was "due to them from their several pupils." In 1686 the college had four assistants, or "Scholars of the House," who were each allowed a stipend of at least five pounds sterling. The charter of 1650 exempted the property of the president and college, not exceeding £500 per annum, from all taxes and rates; the president, fellows, and scholars, and the officers and servants to the number of ten, "from all personal civil offices, military exercises or services, watchings and wardings," and, except as above stated, their estates, not exceeding £100 to each person, from
all

all country rates and taxes whatsoever.

CHARACTER OF ITS THEOLOGY.

In sketching the early history of the first American university, due recognition should be given to the vast influence exerted by it upon the theology of the time. Its history in this respect is most remarkable. Its founders were of the strictest sect of the Puritans—of all men those who wished to propagate Christian doctrines as they understood them, and who had chiefly for this purpose united together to establish a college. Yet the constitution of the college was wholly free from sectarian bias and illiberal doctrines, and so much did it favor the freest pursuit of truth in matters of theology, and freedom of opinion in all things,
that

that it required no subscription or declaration of faith from any officer of the college. So marked is this fact that one has well said that we cannot to-day "devise any terms more unexceptionable to assure the enjoyment of equal privileges to every religious sect or party."* It is not probable that all the clergy, and perhaps not a majority of them, favored such liberality on the part of the framers of the first charter, yet, as far as we know, they suffered it without protest. Certainly the first two presidents held views widely at variance with the orthodox theology of the time, but the second never suffered therefor, and the same might have been said of the first had he not made it a matter of conscience to publicly disseminate his views upon infant baptism. The reason of

* See Notes.

this

this tolerance of opinion may possibly be found in the fact that there was a perfect church establishment, or theocracy,* during the first sixty years of the colonial government, or until the vacating of the charter in 1684; or perhaps even to 1692, up to which year only church members were freemen and could vote. The civil constitution, therefore, would sufficiently guard their religious opinions without any mention of them in the college charter. It is easy then to see that by the new colonial charter, granted by William and Mary, in 1692, there was effected in the Massachusetts colony "as perfect and thorough a revolution as ever was produced by a similar act in any state or nation."* It changed the entire foundation and object of the government.

* See Notes.

It made freehold and property, instead of church membership, the qualification of the right of electing and being elected to office.

THE COLLEGE DISTURBED BY RELIGIOUS CONTROVERSIES.

At a later day, under the influence of the Mathers, and as a result of the dissolution of the first colonial charter and the weakening of the power of the clergy, the constitution of the college became a favorite subject of management in political circles, as is shown by the different charters that were drafted. Bitter religious controversies also sprang up between the two parties into which the friends of the college were divided, which at one time imperilled the life of the college.

But

But long before this contest was over Dr. Increase Mather, who, when it began, was its leading spirit, had suffered the loss of nearly all his influence. President Mather had doubtless been the most influential and popular man in the church and colony (having been president of the college, pastor of the Old North Church, and chief commissioner to the King to secure a new colonial charter), but there had come a sudden revulsion of feeling towards him, and this was occasioned principally through disappointment in the provisions of the charter which he had been instrumental in framing. The effect of this charter was to strip the Calvinist leaders of the power which they had so long wielded. This was evidently unlooked for by them, and they struggled long to regain what had been lost,
but

but in vain. A new spirit had arisen and was being gladly welcomed by a large and intelligent body of the people, who longed for greater freedom of inquiry in all matters pertaining to their spiritual life. It would not be relevant to our purpose to enter into the details of this controversy. Dr. Mather resigned the presidency of the college in 1701, and during the interregnum of over six years which followed, Vice-President Willard was acting president, though, like Dr. Mather, he did not reside at the college. When, in 1707, a new election took place, Dr. Mather and his son, Cotton Mather, expected that upon one or the other the choice of president would fall. The candidate opposed to them was John Leverett,—teacher, legislator, and theologian,—a man who was not in sympathy

thy with the rigid sectarianism and severe church discipline of the Puritan generation which had preceded him, and to which the great body of orthodox believers still adhered. But it was so patent to all that he was well fitted by temperament, learning, and experience for the presidency of the college, that the lot fell to him. Still, the selection of Leverett was so bitter a disappointment to the Mathers on personal grounds, and to some others on account of his liberalism in religious matters, that a party was formed in opposition who strove unceasingly to weaken his influence and bring discredit upon all measures instituted by him. A plan was even formed to dissolve the corporation,* and, by electing a new one friendly to their views, effect the removal of the president. It would seem

* See Notes.

that

that a majority of the General Court, as also of the overseers of the college and of the high Calvinists generally, were in sympathy with this movement, and that it would have succeeded had it not been for the firmness of Governor Shute, the royal governor. So intense became the feeling of the opposition that men like Chief Justice Sewall and Secretary of State Addington openly "indicated their dissatisfaction" with the management of the college, saying to those of Connecticut, "How glad we are to hear of the flourishing schools and colleges of Connecticut, as it would be some relief to us against the sorrow we have conceived from the decay of them in this province."* But this opposition, which continued through sixteen years until August, 1723, wholly failed in its purpose ; on

* See Notes.

the

the other hand, it resulted not only in the triumph of the president and corporation but it consolidated and strengthened the new theological party, formed of such men as the Brattles, Benjamin Colman, and Leverett, until it became the dominant one in the colony. While these diverse sentiments continued respecting its management, the college doubtless suffered some injury, but, fortunately, they had also the effect to rally the friends of President Leverett more closely about him. This fact, in addition to his eminent fitness for the place, his fairness in dealing with opponents and in settling the most difficult and perplexing questions, and his great personal popularity, doubled the number of students, increased the endowments (though it was a period of great financial depression), and made

made the college in all respects more prosperous than at any previous time in its history. Though Cotton Mather tried to bring under suspicion the spiritual condition of the college during Leverett's administration, its Christian character seems to have been fully sustained. Still, as indicated, it became less strictly theological, and its theology, while orthodox, was less sectarian and bigoted than in the preceding century. Not alone were corporation and college agitated by sectarian controversies, but the whole province was disturbed by them. It was one of those pivotal periods, of which history furnishes many instances, when old forms of belief were changing and giving place to new interpretations of truth and duty, — changes that appear inevitable, but of the immediate effect of which

which it is safe to predicate neither good nor bad.

ESTABLISHMENT OF A DIVINITY
PROFESSORSHIP.

At the time of which we are writing—about the beginning of the eighteenth century—not only was the theology changing, but also with increasing wealth there was coming about a revolution in the manner of living. All this was reflected in the little college circle, and though religious controversy ended mostly with Leverett's administration, in 1724, and the college then or a little later entered upon a career of great and permanent prosperity, still many things would indicate that the morals of the students were becoming more and more open to censure. It seemed, therefore, very opportune

tune that at this time Mr. Hollis should offer to endow a divinity professorship in the college, "for the education," as he says, "of poor, pious, and able young men for the ministry." As Mr. Hollis believed in the tenets of the Baptist Church, his offer must be considered most remarkable, and the more so since denominational lines were then so rigidly drawn. But of such a liberal mind was he that he made but the single stipulation that no one should be refused the benefits of the theological professorship on account of his "belief and practice of adult baptism." Of the professor chosen to fill this new chair he asked only that he subscribe to the following declaration: "That the Scriptures of the Old and New Testament are the only perfect rule of faith and manners." The selection
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of a suitable professor he left to the wisdom of the president and fellows, since he was to be under their inspection and that of the overseers of the college.*

Mr. Hollis' generous offer received, as it merited, a grateful response from the authorities of the college. But alas for the weakness of human nature and the tenacity of dogmatic belief! After long wrangling over the unsectarian clause accompanying his proposal to endow the college, the overseers determined, while accepting the gift, to administer the trust in opposition to the will of the giver, and shut out from its benefits all who held to the doctrines of the Baptists. In fact, the test of admission to this department of study was to be a declaration of belief in the divine right of infant baptism. But such was the Chris-
tian

* See Notes.



SOUTH VIEW OF THE SEVERAL HALLS OF HARVARD COLLEGE 1892

tian forbearance of the generous benefactor that after information had reached him of the duplicity with which his gift had been received, he continued still until death his unselfish benefactions to the college.

THE FINANCES: THE COLLEGE
SUSTAINED BY THE LIBERAL-
ITY OF FRIENDS AT HOME AND
ABROAD.

The liberality of the American people since the opening of the present century in the endowment of schools, seems to be a heritage won from the Puritan fathers. Certainly there is no record elsewhere of such systematic and generous giving for educational purposes as characterized the people of New England during the first half-century or more after the founding of
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the college. Not Massachusetts alone but all the colonies were called upon to aid, both by sending pupils to its halls and by increasing its benefactions; and most nobly they responded. A reciprocal feeling thus sprang up between the college and its patrons that affected most favorably the interests of both:—the annual contributions strengthened “the bonds of affection towards it” and kept it near the hearts of the people, and the college in turn sent back their sons well trained and fitted to adorn the highest positions in church and state.

The Commissioners of the United Colonies entered very heartily into the scheme of raising funds for the college, and their efforts were seconded by the clergy and the most influential of the laity. Such was then
the

the poverty of the people that the sums contributed were necessarily small. Connecticut gave annually the value of a peck of wheat for every family.* In Massachusetts they gave what they could best spare. With some it was a cow or sheep, or corn or salt; with others a piece of cloth or silver plate, tankard, goblet, or some other treasured heirloom of the family. .

As already stated, the General Court had at the outset voted £400 towards the establishment of the college, but Quincy says* that this sum was never specifically paid. In lieu of this, it gave, in 1640 and following years, the income of the ferry between Charlestown and Boston, and at a later date (1659) an annual grant,* at first of £100 and afterwards of £150, for the support of the president, but it is said

* See Notes.

that

that during this period, and until the opening of the eighteenth century, the college received no grants or donations from the General Court towards the erection of its buildings or the increase of its funds. These came wholly from the benefactions of private individuals. All the available receipts of the college, from all sources, during the first eighteen years after it was founded "certainly did not exceed £1,400, and probably were less than £1,000." * This had been expended in erecting and repairing the college building, and in providing for current expenses. In 1655, as appears by the report presented to the General Court by the corporation and overseers, the real revenue of the college was about twelve pounds sterling a year,* besides fifteen pounds sterling received from

* See Notes.

scholar-

scholarships. In this report it is stated that there is "nothing under their hands which they can make use of, either for the payment of debts or for the repairing of the college." In 1669, a new college building of brick, "fair and stately,"* was erected, costing nearly £3,000, of which sum Boston gave £800, and Salem, Portsmouth, Hull, and other towns very liberally. Even the remote little town of Scarborough, Maine, gave "two pounds, nine shillings and six pence." In all, besides private contributions, forty-four towns, mostly in Massachusetts, sent in their quota in order to complete this building fund. From 1654 to 1700, the different sums given to the college in money or commodities amounted to a little more than £6,000 sterling. In lands, during the same period, some two thousand

* See Notes.

sand acres were given, which in time became valuable. Besides this (in addition to the library of Harvard, of which the catalogue, still existing, in the handwriting of President Dunster, contains a list of three hundred and twenty volumes) the magistrates gave books valued at £200, and rare contributions were made by the clergy and others, and among these were gifts from English friends. Though some of the early records* have been destroyed, there are fortunately enough remaining to give a very accurate idea of the kind and amount of the benefactions made to the college. Besides these, a record was kept of the money raised by taxation, and how the several amounts were expended for college buildings, repairs, and the like.* The popular understanding always was that John

* See Notes.

Harvard's estate amounted to nearly £1,600, and his legacy is stated to have been £779 17s. 2d. Still, there is no record to show that the college ever received more than £395 3s. Mr. Savage, the historian of Massachusetts, has suggested that a part of Harvard's property was in England, where, on account of the distracted state of the time, the administrators may have been unable to obtain it.

The poverty of the college during the seventeenth century is well shown by an act of the corporation in April, 1695, when it was "voted that six leather chairs be forthwith provided for the use of the library and six more before the Commencement, in case the treasury will allow of it." During President Leverett's administration, the financial condition of the college was greatly improved

proved. The long contest over the provision in the will of Governor Hopkins of the Connecticut Colony, namely, "for the upholding and promoting the kingdom of the Lord Jesus Christ in those parts of the earth," and for the "breeding up hopeful youth . . . both at the grammar school and college for the public service of the country in future times," to which the heirs had opposed obstacles, was settled by a decree in chancery, in 1712. According to this decree, the amount of the legacy and interest from the death of Mrs. Hopkins, in 1699, in all £800, was to be paid "in trust for the benefit of Harvard College and the grammar school at Cambridge." This legacy was paid in 1714, and the money vested in a board of trustees, who purchased with it an extensive and valuable tract of land and
gave

gave to it the name of Hopkinton.* At nearly the same time (1713) the college received the amount which had been borrowed by the colonial treasury more than sixty years before. At that date, 1647 or earlier, the Massachusetts Colony had received donations for the college, both from friends at home and in England, amounting in the aggregate to some three hundred pounds sterling. Being in need of funds, they had retained the money, paying therefor nine per cent interest for many years, and afterwards six per cent.

It was during this period of which we have been speaking that the number of students increased so rapidly that the college dormitory could no longer accommodate all of them, and lodgings had to be sought in town. Accordingly, the friends of the

* See Notes.

col-

college turned to the General Court for help, and their petitions being indorsed, and repeatedly pressed upon the attention of that body by the royal governor (Shute), the result was seen, in 1720, in Massachusetts Hall, a fine college edifice, costing the province about £3,500 in currency. Originally it was to have been only fifty feet in length, but the design was afterwards enlarged to a hundred feet.

During President Wadsworth's incumbency (1725-1737) benefactions, from home and abroad, in money, books, silver-plate, apparatus, and the like, were being constantly received. To these the General Court added £1,700. It has been complained that the college received comparatively little help from the legislature. Of the first seventy years this appears to be true, but
it

it is not true of a like period following. Among other acts it voted, in 1725, the sum of £1,000 to build a new house for the president, and also increased his salary, — though such was the depreciation of the currency that the salary paid rarely equalled in value £150 English money. Excepting Harvard and Stoughton Hall and Holden Chapel the charge of the college buildings was also borne by the colonial government. The library, however, which was rebuilt after the fire of 1764, grew largely out of donations made by private individuals. The total grants made to the college during its first century by the legislature of the Massachusetts Colony amounted to about £8,000, but a large portion of this was voted to pay the annual salary of the president,* and other current expenses.

* See Notes.

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From all other sources, mostly from private individuals, the college received during the same period over £22,000. These sums in reality represent values ten or even fifty-fold greater than the same amounts would to-day. The liberality of the General Court, as also that of the people, to Harvard College should be gratefully acknowledged. The influence of this liberality has been felt during all the subsequent periods of New England history. President Walker said,* in 1859, that almost all of the funded and productive property of the college was the accumulation of donations by private individuals since the present century began. The same is as true to-day. We are not, however, to infer that the people of this century are necessarily more liberal,

* See Notes.

but

but rather that they have larger means.

There was another source of income to the college, that we have omitted to name. From the beginning the students were required to pay a stated amount for tuition. How much it was at first we do not know. We know simply that it was paid in various commodities, grain being then "a legal tender for the payment of debts." When the new code of laws was framed, in 1734, it was made obligatory upon every student before being admitted to the college to pay £5 to the steward to defray "his future college charge," and to give a bond of £40 that he would pay college dues quarterly as they were charged in the "quarterly bills." *

Harvard College had, during its first century, some devoted friends

* See Notes.

friends, who should always be remembered in its history, as they stand pre-eminent, not alone for their benefactions, but also, and perhaps much more, for their unceasing interest in all that pertained to its welfare. These were men like Chief Justice Sewall, Thomas and William* Brattle, Joseph Dudley, Justice Walley of the Supreme Court, the Rev. Ezekiel Rogers, and Thomas Hollis. Other names will be recalled, like that of William Stoughton — lieutenant-governor of the province, and chief justice in the "Salem delusion" trials — who gave £1,000 in 1698 for the erection of Stoughton Hall; John Winthrop; the Saltonstalls, father and son — whose views of civil and religious liberty were in advance of their age; Robert Keyne; Edward Hopkins; Israel Stoughton, father of William;

* See Notes.

Henry

Henry Webb; William Brown; John Bulkley; and, across the water, Robert Thorner — whose donation turned Mr. Hollis' thoughts toward Harvard College; the Rev. Theophilus Gale, who gave his valuable library; and Matthew Holworthy, a merchant of Hackney, in the County of Middlesex, England, whose bequest was the largest gift in money (£1,000 sterling) made to the college during the seventeenth century. Worthy to rank with these generous donors are also the names of many educated women who at a very early period began their benefactions to the college, and continued them until after the close of the colonial era.

But among all the generous friends of the college there was none whose name is so worthy to be placed upon the same scroll
with

with Harvard as Thomas Hollis. As a citizen of another land, and a believer in another theology from that held by the founders of the college, his unselfish generosity and Christian catholicity of spirit make him a unique figure among all the benefactors of his age. Pure philanthropy found in him one of its shining exponents, — men who so rarely bless our world that we are apt to look upon them as phenomena. From 1719 until his death in 1731, he seems to have regarded the college somewhat as a father might a favorite child. His interest in it was “general, constant, and unswerving.” He was specially desirous that a good library should be provided for it. To this end he was ever searching in the bookstalls of London for choice and costly books to send out to New England.* He it

* See Notes.

was

was who first suggested the need of a catalogue of the books in the library — a suggestion that was at once approved and acted upon by the corporation.* In addition to the Divinity professorship, Mr. Hollis, in 1726, founded the professorship of Mathematics and Natural Philosophy, and gave thereto what was thought to be a liberal endowment for the time.* Besides, with remittances made by him and in accordance with his directions, ten scholarships were established for poor scholars, yielding each ten pounds a year in Massachusetts currency, or a little more than three pounds, English sterling. At his death he had contributed in various ways nearly £6,000, Massachusetts currency, besides many valuable books. For years thereafter, his heirs, in the same

* See Notes. gen-

generous spirit, continued by an "ever-flowing fountain" of princely giving to keep fresh in the hearts of all lovers of Harvard College the name of Hollis. The generosity of Thomas Hollis was also of great service to the college in later times by putting it into the hearts of the successful merchants of Boston and other cities to emulate his example.

But a Hollis, a Holworthy, and others we have named, by no means exhaust the list of England's benefactors to Harvard College during the first century. Gifts from England flowed in, in a constant stream, from the time of its founding to a period subsequent to the Revolutionary War. These acts should also be gratefully remembered in New England, as they were evidently void of all personal interest

est, being prompted simply by a love of learning, religion, and freedom.

THE FIRST PRESIDENTS.

But even more important to the success of the first American university than the devotion and rare liberality of its friends was the character of the men who presided over it and guided its destinies during the first hundred years. They were not simply the first men of their time, but such were their merits that most of them would have been distinguished for learning and piety in any period of our history.* Of the first, Henry Dunster, we have already written; — a man of a sweet Christian spirit, faithful to every trust, brave in the midst of almost countless discouragements, and intensely loyal to every

* See Notes.

every interest of the college during fourteen years of unappreciated work. Upon him the responsibility was placed of laying the foundation of the college so that a great edifice might be built thereon, and to him it was given to frame a charter and regulations for the government of the college, and extend what help was possible to needy students who sought his aid. Harvard College may well be proud of its first president, while it sorrows over the intolerance of an age that made him one of the earliest martyrs in our land to the principle of free thought and speech.* The Rev. Charles Chauncy, who was chosen to succeed him, had been educated at Trinity College, Cambridge, but had years before come to America on account of persecutions suffered in England for his

* See Notes.

relig-

religious teachings. He had successively filled the chairs of Hebrew and Greek in his Alma Mater, and was spoken of as a "thorough, accurate Hebrician, Grecian, and Latinist, and well skilled in all the learned sciences," and moreover widely known as a profound theologian. He was already far past the prime of life when called to the presidency of the young college, and his wide experience as pastor and teacher, added to great natural abilities, made him probably superior to Dunster in scholarly attainments; but he was cast in a different mould from his scrupulous and high-minded predecessor, and could secretly hold doctrinal views which he did not think prudent to proclaim openly. Samuel A. Eliot says that "the temperament which led him first to resist oppression and then yield

yield to it,— now to decline being silent and afterwards to consent, was very peculiar in that age, however common in later days, and one would think it little adapted to command the respect of the unbending fathers of New England.”* Still, in spite of this assailable spot in his character, the college greatly prospered during the seventeen years of his presidency. He was a man to be esteemed by his contemporaries and to have his memory revered by his pupils. One of these refers to him as “this venerable old man,” and another, Dr. Increase Mather, as “that most illustrious Chauncy, whom we may justly call ‘Carolum Magnum.’” Peirce says* that “he was a star of the first magnitude in a brilliant constellation of New England worthies,” and was “equal to the first char-

* See Notes.

acters

acters in theology in all Christendom and in all ages." *

From the death of Chauncy until now all the presidents have been graduates of the college, but of these only two during the first century achieved more than the ordinary success which attends faithful and meritorious service. They were Increase Mather and John Leverett. When Dr. Mather assumed the presidency in 1685, most of the Puritan leaders who founded and established the colony had passed away; and in their places were born Americans, who were distinguished for that spirit of enterprise and independence by which their descendants have since been known. The most influential among these were graduates of Harvard College, and the one who perhaps most fully embodied the spirit of the time was

* See Notes.

Increase

Increase Mather, its sixth president. In him were united the educator, the preacher, and the politician. A man of great force of character, of wonderful personal influence, of strong religious feeling, of scholarly habits, and unbounded faith in himself, he was also not without bigotry and superstition. A loyal adherent to the rigid doctrines of the fathers, he became the natural leader of the opposition to the new and more liberal theological party which grew up in college and church. As president of the college he increased its endowments and secured for it generous friends in England, but he never, save for a few months near the close of his administration, lived in Cambridge, nor did he devote much time to the instruction and discipline of the students. Giving due credit for
all

all his services to the college, it would still seem to be true that to these we are not to look for his credentials to fame, but rather to his political services to the Massachusetts colony, and to his long and successful pastorate of the Old North Church.

But in John Leverett the college found a president who met the requirements for this high office. Years before, he had been a faithful instructor in the college, and later he had acquired fame as a legislator, and as justice of the supreme court of the colony. It is generally held that successful instructors are not the best managers of the financial affairs of literary institutions,—that it is wiser to allow them to spend the income than to be entrusted with the care of the property of the college. But Leverett united in
himself

himself the talents of the experienced man of business and of the wise and popular instructor, and from 1707 to 1724, while its affairs were under his careful management, the college enjoyed continued prosperity. But his success, as stated elsewhere, was won in spite of the influence of a powerful faction, which, as well by active opposition as by petty acts (such as persuading the General Court to grant a salary inadequate to his support), sought to embarrass, and, if possible, to remove him from office. The corporation of the college was happily upon his side, and acted in harmony with his plans; but the hostility which pursued him throughout his entire administration wore upon a not over rugged constitution and hastened his death, which occurred in May, 1724. His associates unite
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in the warmest expressions of love and reverence for him. In a funeral discourse the Rev. Benjamin Colman says: "His morning, which we do but just remember, was so bright that it seemed to us even then the noon of life"; forty years ago we "beheld him esteemed highly . . . by those that were his fathers in age, and as for us we revered, feared, and loved him as if he had been gray in the president's chair." Another * says that he was "a great and generous soul," — a great divine, politician, and statesman, "few or none understanding the times and seasons, and what ought to be done, better than he." He was the counsellor to whom the people came "for information and advice." Perseverance, courage, steadiness, and resolution of mind, — a spirit born to rule, —

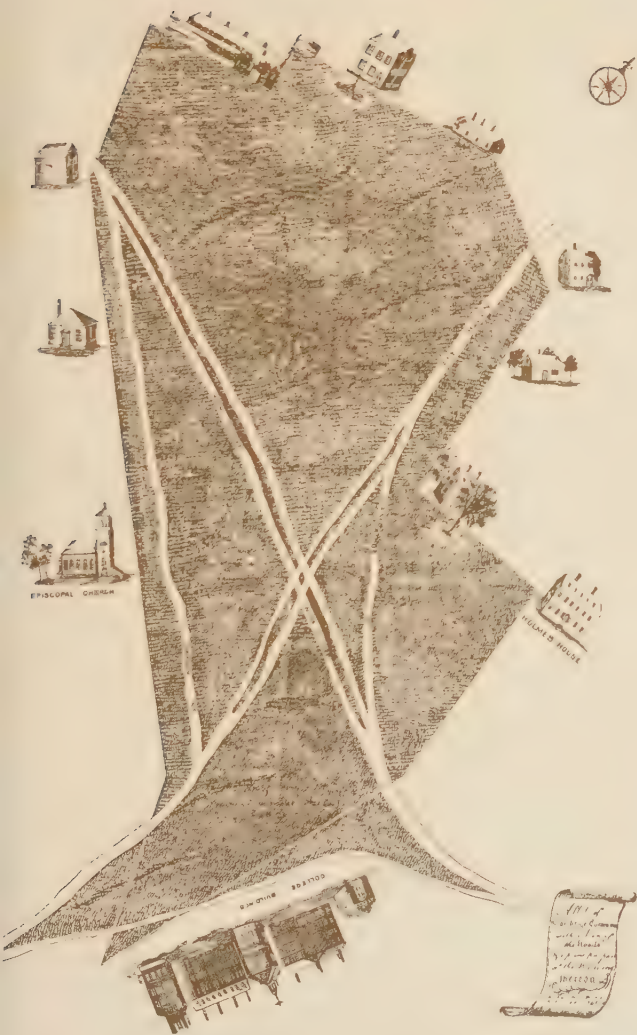
* See Notes.

were

were traits evident to all who knew him. "His speech, his behavior, and his countenance carried such majesty and marks of greatness in them . . . as struck an awe upon the youth."

As "a scholar and a man of science," President Leverett became widely known, being the first in America to receive the honor of membership in the Royal Society of England.

The benefits springing from Leverett's work flowed on into the next administration, and in President Wadsworth's prosperous term, which closed the first century, we see gathered in the rich fruitage of the toils, sacrifices, and faithful devotion of the early presidents of Harvard College.



CAMBRIDGE COMMON IN 1784.

NOTES.

Page 11. — See Samuel A. Eliot's "A Sketch of the History of Harvard College."

Page 12. — Edward Everett's speech at the celebration, 1836.

Page 12. — Quincy's History of Harvard University, vol. i., 9.

Page 13. — Dr. G. E. Ellis, in his address at the unveiling of a statue to Harvard, October 16, 1884. At the time this address was delivered, he could only say of Harvard's "lineage and parentage, his birthplace and birthday, the dates of his leaving the Old World and of his arrival in the New," that they were still a mystery. But at length (see

New England Historical and Genealogical Register for July, 1885), through the intelligent and persistent research of Mr. Henry Fitz Gilbert Waters, "we are," as he says, "enabled to lift the veil that for nearly two hundred and fifty years has hidden our modest and obscure but generous benefactor, the godfather of America's oldest university, the patron saint of New England's scholars."

John Harvard, from whom the college takes its name, was one of the sons of Robert Harvard and Katherine (Rogers) Harvard, his wife, and was baptized in the parish of St. Savior's, Southwark, London, November 29, 1607. The father was "a butcher," and died, probably from the plague, August, 1625, and was buried in the church of St. Savior's. John Harvard "set sail

sail from England for America some time between 16 February and 5 May, 1637."

Page 17. — This was before the creation of any legal board of trust, and hence, in 1654, when President Dunster resigned, he made this the excuse for his resignation, that he had never been legally elected. See Peirce, History of Harvard University, p. 11.

Page 18. — Everett's Orations and Speeches, vol. i., 175.

Page 18. — This, the original plot of ground, was granted by the town of Newtown in 1638, and is at present the site of the buildings named after Holworthy, Stoughton, and Hollis. The Harvard Book, ii., 16.

Page 19. — Capt. Edward Johnson's "Wonder Working Providence of Sion's Savior in New England."

Page 21. — The parish ministers

ters usually prepared the young men for their examinations, and Latin was taught as a spoken language. Often teacher and pupil would take walks together through the fields and woods, and converse of all they saw in Latin. Thus the pupil got a practical knowledge of the ancient, similar to that which is customary to-day in the study of a modern language. The time was then specially favorable to this method of study, as few books were accessible, and such as they had, like the Bible, they knew almost by heart. This outdoor life and daily communion with nature also helped to develop good moral and physical constitutions, and so, in spite of the poverty of books, by this training the foundation was laid for many a noble life and for high scholarly attainments.

Page

Page 21. — According to the laws adopted in 1734, the examination for admission was to be conducted by at least two of the tutors. In Latin the requirements were similar, Virgil as well as Cicero being named, only it was not demanded of the candidate that he should speak Latin. In Greek, in addition to the former requirement, he must be able “to read, construe, and parse ordinary Greek, as in the New Testament, Isocrates, or such like,” but no examination was required in other branches.

Page 22. — See Peirce’s History of Harvard University, Appendix, p. 4.

Page 24. — See Quincy, vol. i., Appendix, 515.

Page 24. — See Eliot’s A Sketch of the History of Harvard College, p. 10.

Page 25. — Compare Peirce’s History

History of Harvard University, p. 125 and following.

Page 27.— See Mass. Hist. Coll., vol. i., 245-6.

Page 30.— History of New England, vol. ii., 399. Dr. Eliot, in "The Harvard Book," gives the date of the change, 1654.

Page 30.— In the report of the first commencement, it is stated that the students of the first class "have been these four years trained up in university learning." We find, however, no mention of senior studies at so early a date. During the first century of the college many changes were made in the course of study. From an official report by the tutors in 1726, we learn that the freshmen had recitations four days in the week in the grammars, and in Cicero, Virgil, and the Greek Testament; on Friday mornings in rhetoric; and
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on Saturdays in the Greek catechism; and towards the close of the year in disputations on Romus' definitions: the sophomores on Mondays and Tuesdays had disputations, and during five days they had recitations in Burgersdicius' logic and a manuscript called New Logic, and in the ancient classical authors and natural philosophy; on Saturday mornings in Wollebius' Divinity, and towards the close of the year in Heereboord's Meletemata: the junior sophisters had, besides disputations, recitations in the Meletemata, in physics, ethics, geography, and metaphysics, and on Saturday morning in Wollebius' Divinity: the senior sophisters had disputations once a week, and recitations in arithmetic, geometry, and astronomy, with Ames' Medulla on Saturdays, and towards the close of
the

the year a review of "The Arts." Unless excused, all students except the freshmen were also obliged four days in the week to attend instructions in Hebrew. It was only two or three years previous to this that Dr. Cotton Mather complained that the students were compelled "to get by heart a deal of insipid stuff, of which the tutors teach them to believe nothing," saying also of many of the books they studied, that they "may truly be called Satan's library." Compare Quincy, vol. i., 341.

Page 32.—No proceedings of the president and tutors, acting as a distinct board, are extant previous to 1725, so that a most important source of information respecting the condition and conduct of the earlier students is closed to us.

Page 36.—Compare Quincy, vol.

vol. i., 515. It would seem from this that the position of the freshmen had improved since the earlier days of the college.

Page 44. — The sentence of expulsion was pronounced by the president in the college hall in the presence of the fellows, masters of arts, and students, after he had stated the nature of the offence, and solemnly admonished the offender.

Page 45. — The insertion of some of these provisions was evidently due to a report made to the overseers in 1723, in which it is stated "that although there is a considerable number of virtuous and studious youth in the college, yet there has been a practice of several immoralities, particularly stealing, lying, swearing, idleness, picking of locks, and too frequent use of strong drink." A few years before

fore this, three students had been convicted of stealing poultry, and publicly reprimanded by the president as having committed a crime "against the laws of God and the House"; they were warned not to repeat the offence, and ordered to make restitution two-fold for each theft. Two others who were knowing to it were solemnly reprimanded.

Page 51.— See Mather's *Magnalia*, Book iv., 127.

Page 52.— Cotton Mather quotes approvingly Vossius, who derives *baccalaureus* from *batualius* (French, *bataille*), from the Latin *a batuendo*, — "a business that carries beating in it."

Page 54.— Compare Peirce, *History of Harvard University*, Appendix, p. 7.

Page 54.— Mather's *Magnalia*, Book iv., 128, ed. 1702.

Page

Page 54. — For these see Quincy, vol. i., Appendix, 581.

Page 55. — Mather's *Magnalia*. For the origin of university degrees, see "First German Universities," in *Education*, 1884.

Page 55. — But Dr. Woolsey says (*Historical Discourse*, pp. 65-68): "Commencement day, in the modern sense of the term — that is, a gathering of graduates, members, and of others drawn together by a common interest in the college and in its young members who are leaving its walls — has no counterpart that I know of in the older institutions of Europe."

Page 57. — This printing press, which was first set up in President Dunster's house, being the first one established north of Mexico, became for a time as celebrated as the university presses of Oxford and Cambridge. The
press

press was brought from England by Jesse (or Joseph) Glover, who died on the passage over in 1638, and whose widow married Mr. Dunster. The first work published from it in America was in 1639, and this was followed by the publication of almanacs, psalms, and religious works. Of these the most famous was the Bay Psalm Book, revised and edited by President Dunster, and the received version here and in England and Scotland. At the same time, through the Apostle Eliot, it aided the "Society in London for the Propagation of the Gospel in New England," by the issuing of works in the Indian language. In 1654, this press was taken into the service of the Commissioners of the United Colonies. In 1662, there was appointed a censorship of the press, requiring a license from the
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the president of the college and two out of three other censors, who were associated with him by the General Court, before any book could be published. This long continued to be the only printing press in British America. Under the name of the "Daye Press," after long wanderings, it is said to find a resting-place now among the relics of the State Historical Society of Vermont.

Page 58.— In a note appended to the history of the Old South Church (by Benj. B. Wisner, p. 77) it is stated that "Sir" was the title given to bachelors of arts, and that "Mr." belonged only to those who had taken a second degree in college, to all magistrates, to all who were or had been military officers as high as captain; those on whose coat of arms was inscribed 'genero-
sus,

sus,' to merchants of standing, and perhaps to some others."

Page 59.—On the Commencement programmes of Harvard College, "*dedicant*" was used until 1865. Since then, "*invitant*" has been substituted, and the phraseology changed.

Page 59.—See Mather's *Magnalia*, iv., 131 and following.

Page 60.—The Bachelors walked first, two in a rank, and then the Masters,—all bareheaded. Then the President followed alone. Next came the Corporation and Tutors, two in a rank; then the honorable Governor and Council, and next to them the rest of the gentlemen. This is a description of a Harvard College procession in the eighteenth century.

The earliest Commencements were held in the Hall of the college. When they were first held
in

in the "Meeting-house" is not known, but it was certainly before 1725.

Page 61. — But the exercises, except the opening and closing prayer by the president, were then mostly in Latin. There were also more disputations: *e. g.*, "Whether every dissimulation be a vice?" Denied by B. S. (or affirmed by C. D.). The same proposition was not affirmed by one and denied by another. All had different topics.

Page 68. — See Quincy's History of Harvard University, vol. i., Appendix, 587-8, and Old Colony Laws of 1675.

Page 69. — It appears that the corporation could expel its members and fill vacancies, or at least at one time assumed that power.

Page 70. — The first seal was adopted in December, 1643, having

ing, as at present, three open books — Bibles — on the field of an heraldic shield, with a syllable of *Veritas* inscribed upon each of them. The second seal (1650) had the same three Bibles with “In Christi Gloriam” in place of “Veritas,” but during Dr. Increase Mather’s presidency (1685-1701) — to aid, it is thought, in continuing the influence of the early Puritan doctrines — this was changed to “Christo et Ecclesiæ.” (See Quincy, vol. i., 49.) Still, the first motto is the only one that has the authority of any college record. The late President Stearns, of Amherst College, said of American college mottoes, that the design of nearly all the earlier ones was an open Bible with a full-orbed, unclouded sun shining upon it. This was to typify their mission: “They set themselves up as the world’s teachers.”

Page

Page 75. — The special authority possessed by each board was also shown during President Wadsworth's administration in a different way : A young man petitioned for the bachelor's degree, but declined to stand for examination. The corporation naturally refused to confer the degree. Three years later, the same candidate presented himself for the master's degree. This having been refused, he applied to the overseers. Though the college laws declared that "no academic degree should be given but by the corporation with the consent of the overseers," the latter voted to grant him the degree. But on Commencement day the president withheld the diploma. A year later, the corporation yielded, and the candidate received the master's degree.

Page 76. — See Peirce's History

tory of Harvard University, Appendix, p. 27.

Page 78. — New charters were introduced, October 8, 1672; June 27, 1692; December 17, 1696; June 2, 1697; July 13, 1699, and July 12, 1700.

Page 79. — The theory of the crown always was that "one of its most precious prerogatives" was the granting of charters. Hence it thought that all charters granted by the colony had only the authority of private acts.

Page 81. — The corporation still consists of seven members, but since 1810 various acts have been passed to alter the constitution of the board of overseers. As now constituted, the latter board consists of thirty members, divided into six classes, — a class of five being elected annually by the graduates of the college

college for the term of six years. Since 1880, all graduates of five years' standing have been eligible to membership in the board. Before that, a member must be a resident of Massachusetts.

Page 83. — This question was definitely settled in the revision of the college laws in 1725. In this, the election of tutors was limited to three years, and fellows of the corporation were not required to be resident instructors.

Page 84. — See "American Colleges," p. 107 *et seq.*, by Charles F. Thwing.

Page 84. — In the English universities, in the strict interpretation of that time, the term usually meant residence at the college, engagement in instruction, and receiving therefor a stipend.

Page 85. — The term "fellow" was first used at Harvard College
about

about 1647, but it was then only a sort of shadow of the English fellow. There could in reality be no fellows of the college until the granting of the charter.

Page 85. — Samuel A. Eliot's, *A Sketch of the History of Harvard College* pp. 45-50.

Page 90. — See Quincy, vol. i., 201 and 493.

Page 93. — Quincy, vol. i., 46.

Page 94. — Hutchinson says in his *History of the Massachusetts Bay*, vol. ii, 3, that from 1640 to 1660 the people of the Massachusetts Colony approached very nearly to an independent commonwealth, and in the system of laws and government which during this period they completed, they preferred to make the laws of Moses rather than the laws of England the groundwork of their code. As a result England annulled the original charter and estab-

established for a time in the colonies a despotic government.

Page 94. — Quincy, vol. i., 55.

Page 98. — In forming the new corporation the members had been selected by Governor Dudley, who took the greater number from those friendly to Leverett.

Page 99. — See Quincy, vol. i., 199, 519.

Page 104. — At Mr. Hollis' request the president, aided by one or two others, drew up a "scheme" or plan of work for the guidance of the professor in divinity. This was submitted to Mr. Hollis, who, having sought the advice of a number of English pastors, asked that certain amendments be made to it. As amended it contained eleven articles besides the declaration of faith already mentioned. This scheme, with but few unimportant alterations, was accepted by the overseers

seers of Harvard College and a letter of thanks ordered to be sent to Mr. Hollis "for his great bounty in general to the college, so in special for his most kind offer with respect to a professor of divinity."

Page 107. — See Winthrop's Journal, pp. 214-216.

Page 107. — History of Harvard University, vol. i., 41.

Page 107. — It was understood that after 1659 the voluntary contributions should no longer be collected, but in point of fact they continued to be given for many years, and were in money, lands, houses, and books.

Page 108. — Quincy, vol. i., 22.

Page 108. — The profits from the printing press that had been set up by President Dunster formed a part of this revenue.

Page 109. — This was Harvard Hall, and stood not far from
the

the site of the old building. It was not finished until 1682, and was destroyed by fire in 1764.

Page 110. — These records contain also an account of the studies in Harvard College, the meetings of the overseers and corporation, the early laws, orders, and forms of admission, deeds of property, etc. The so-called "Donation Book" is a compilation of grants, donations, and the like, and is of later date.

Page 110. — Of all these matters sufficiently exact lists may be found in Eliot's *A Sketch of the History of Harvard College*, Appendix, Tables I., II., and III.; also in Quincy's and Peirce's histories.

Page 113. — See *American Journal of Education*, 1857, pp. 682-3, or the tables found in the Appendix to Eliot's *A Sketch of the History of Harvard College*.
Mr.

Mr. Hopkins had also, in 1657, given the value of £100 in "corn and meate," as is shown in Treasurer Danforth's account.

Page 115.—President Dunster was promised an annual support of £60, but such was the indifference of the General Court, or the poverty of the country, that during some years he did not receive more than half that amount. President Chauncy, who followed him, suffered also from what his great-grandson and biographer calls the "niggardly disposition" of the representatives in the General Court. The later presidents, however, had little reason to complain (unless we except President Leverett), as the grants for their salary were regularly made, and also enlarged as the colony became more prosperous. Grants were likewise made towards meeting the salaries of professors
and

and assistants, where the income from endowments had proved insufficient.

Page 116. — Boston Almanac for 1859.

Page 117. — A debit and credit account was kept by the steward with each member of the college. Undergraduates were charged for “commons and sizings,” tuition, “gallery,” — probably a seat in the church, — study-rent, “bed-making,” and “fire and candle.” A few payments were made in silver, but the greater part were commodities, carried out as so much money, such as “a sheep, weighing sixty-seven pounds = £1 1s.”; “two bushel of wheat” eight shillings, etc.

Page 118. — William Brattle, who was for a long time tutor in the college, so endeared himself to the students, during a visitation of the small-pox, that they
ever

ever after styled him the "Father of the College." In later life he became famous as a preacher.

Page 120.— This was even more notably true of his grand-nephew, Thomas Hollis, Esq., of London, who forty or fifty years later gave so liberally in money and books to the library of Harvard College.

Page 121.— This catalogue was made in 1723, when there were found to be in the college library about 3,500 volumes. At least two-thirds of these were theological and most were in the learned languages, principally Latin. See Peirce's History of Harvard University, p. 108.

Page 121.— The income from it was twenty-six pounds sterling (eighty pounds Massachusetts currency), which was then considered an "honorable stipend" for a professor. Peirce, *ibid.*, p. 98.

Page

Page 123.—They were in their order of service: Henry Dunster, 1640-1654; Charles Chauncy, 1654-1671; Leonard Hoar, 1672-1675; Urian Oakes, 1675-1681; John Rogers, 1682-1684 (the first layman who served as president); Increase Mather, 1685-1701; Samuel Willard [vice-president], 1701-1707; John Leverett, 1707-1724; and Benjamin Wadsworth, 1725-1737. All were ordained ministers except Rogers and, possibly, Leverett.

Page 124.—The Bible that belonged to President Dunster, of which the Old Testament is in Hebrew and the New in Greek,—both fine specimens of early printing,—has been presented to the college and is highly valued.

Page 126.—A sketch of the History of Harvard College, p. 17.

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Page 126 and 127. — Peirce, pp. 31 and 32, quoted from Mass. Hist. Coll., ii., 260, second series.

Page 131. — Nathaniel Appleton.

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